



*Cups are those A-Flashing with Wine!
Or Suns through the Clouds A-Gleaming.
So Clear is the Wine and the Glass so Fine.*

That the two are One in Seeming.

*The Glass is All and the Wine is Naughted.
Or the Glass is Naughted and the Wine is All!*

رحمه الله وتعالى عليه Hazrat Fakharuddin Iraqi Shurwardi

The Naqshbandiya Influence in India.

In the 9th Century (AH) the number of Sufis and their Sillsilas increased due to the Timurids' attention to the Sufis, and as a consequence, Convents (Khanqah) became one of the most important Economical and Political Centers.¹ Excessive wealth and Spiritual influence of the Sufis Leaders, particularly the Sheikhuqh of the Naqshbandiya, resulted in Sufism power being twice as much so that, Timurid Kings and Sultans used their Spiritual influence to legitimize their rules and tried not only to respect and honor them but also, to construct and operate their Khanqahs. Close relationship between the Naqshbandi's Leaders and Timurid Sultans had a great influence on most country's affairs, particularly education and training as most of removal and installations in the field of educational affairs were under their views.

One of the most important properties of the Timurid period was the expansion and great improvement of Sufism and led to Khanqahs growing in numbers and importance. Timur deceitfully or sincerely displayed his special devotion to the Sufis. His subordinates, such as Princes, Rulers and Commanders also began to follow him in religious and Sheikhs observance affairs, according to "People follow their Leaders' beliefs", so much so that during the rule of Timur and his successors, from the late of the 8th till the early of 10th Centuries AH, the faith's position was remarkable and mosques and Khanqahs flourished.

Religion and Sufism became closer to each other at schools and Khanqahs in a way that separation of Sharia and creed from each other was hardly possible.² School-building and the performance of schools were gradually altered due to the influence of Sufism and the increase in the number of Khanqahs; thus Sufis tended to have a great impact on Ilkhanid and Timurid Sultans, Rulers and Ministers. Those centers which had been established in Order to gain freedom from oppression of the Sultans, tended to attract their protection. Timurid Sultans had a great respect for Sufis and their approach resulted in the importance attached to Sufism and the development of Khanqahs.

The Honor and esteem of the Khanqahs reached to such an extent that Amir Alishir Navayi took up the position of sweeper in Hazrāt Khwaja Abdullāh Ansārī's رحمة الله وتعالى عليه Khanqah at Herat for a period of time.³

The Timurids established their links with the Naqshbandi Order when Mirza Shahrukh secured the return of Hazrāt Khwaja Parsa رحمة الله وتعالى عليه to Bukhara after a period of banishment. Those links, important for the ascendancy of the Order, were consolidated in the time of Hazrāt Khwaja 'Ubaidullāh Ahrar, رحمة الله وتعالى عليه Who intervened decisively several times in the Political Sphere (according both to the chronicles and to hagiographic sources) and through his numerous disciples made the Naqshbandiya supreme in most regions of Transoxiana.

In the 8th Century (AH), Khanqah Sufism was thriving throughout Iran, India and minor Asia. Other Sciences and Knowledge were slowly replaced by Sufism Sciences and most of the Scientific Achievements were affected by Sufism Beliefs. The Great power of Sufism and the prominent presence of Naqshbandi's Elders, who had considerable influence and power in this age, were important indicators of the Timurid period. It could be claimed, according to earlier and later experts' views,⁴ that most of the Naqshbandi Sheikhs avoided Learning Apparent Sciences and they were not successful at Formal Educations; however, these Sheikhs had a detrimental impact on the Education of the Timurid period. Most Educational Installations were influenced by their views, even teacher selections and training courses were their responsibility.

1 The Influence of Naqshbandi Sheikhs on Educational Process of Timurid Era Maasumeh Goodarzi & Aboul Hassan Fayyaz Anoush.

2 Mir Jafri, 2006

3 Khandmir, 1999

4 Vaez, 1977; Nau Shahi, 2001

Ultimately Dogmatic thoughts of the Sheikhs caused Stagnation of interpretation and the degeneration of Wisdom Sciences.

The Naqshbandi Mystic Ideology differed from other Mystic Sillsilas in several respects:

(a) It developed a dynamic, active and assertive outlook as opposed to the Quiet, Unobtrusive and Cosmic approach of the Chishtiya 'Behishtya' (Denizens of Heaven). Even their Litanies and Practices were colored by this approach.

(b) It closed the Channels of Ideological Contact with other Religions by rejecting Ibn 'Arabi's thinking. Bernier found the Country in the grip of a bitter Controversy between the Supporters and their Opponents of their approach. The Ma'aridj al Walayat gives the text of 'Fatwa' issued against Sirhindi's views.

(c) It's belief in the need for providing Guidance to the State created a new Situation which bridged the Gulf between the Sufis and the State on one side but gave birth to new problems on the other.

(d) While other Sillsilas had propagated by teachings through Malfuzaat (Sayings of Sheikhs), the Naqshbandi Saints communicated their views through Maktubat (letters).

The Naqshbandi Mystical thought may, therefore, be studied in the Compilations of Letters left by Hazrāt Shaikh Ahmad رحمة الله وَتَعَالَى عَلَيْهِ، Hazrāt Khwaja Ma's um رحمة الله وَتَعَالَى عَلَيْهِ، Hazrāt Khwaja Naqshband رحمة الله وَتَعَالَى عَلَيْهِ، Hazrāt Shah Ğhulām 'Ali رحمة الله وَتَعَالَى عَلَيْهِ and others.

(e) While the earlier Saints had propounded the idea of Walayat (Spiritual Territories assigned by the Mystic Master), the Naqshbandi propounded the concept of Qayyumiyyat (Spiritual Axis) on whom the World depended for it's Functioning). This Concept, instead of strengthening the Sillsila, honeycombed its structure and diffused it's activities.

The Naqshbandi Ahrari Sufis were a Syncretic Sillsila, Joined to The Chistiya Behishtya, as Opposed to the Naqshbandi Mujaddidī Sufis, and have played an important part to save the People of The Indian Subcontinent from Rigid Orthodoxy, Fundamentalism and Sectarianism. Their Teachings and Practices presented the Progressive, Liberal, Pluralist Face of the Society of Muslims, in General, and Sindh in Particular. They have allowed Women in their Order and Festivals. No Naqshbandi Ahrari Dargah of Sindh bears the Board, which reads,

“Women are not allowed to Enter.”

Not all Naqshbandi's in early Timurid India were Hazrāt Ahrar's lineal descendants, nor did every Naqshbandi have government affiliations. Non Ahrari Naqshbandi's, like other Muslims traveling from Transoxiana, - sometimes became residents in one of the major Centers on the Pilgrimage route to the Hijaz: Balkh, Kabul, Lahore, Agra, or Surat. Often they would stay in the Port of Surat upon completion of the Pilgrimage, For example. Hazrāt Khwaja Jamaluddin b. Badshah Pardah Posh Khwarizmi رحمة الله وَتَعَالَى عَلَيْهِ (W. 1015-16/1606-7), commonly known as Hazrāt Khwaja Dana رحمة الله وَتَعَالَى عَلَيْهِ in later hagiographies, became the Disciple of Hazrāt Khwaja Muhammad Islam Juybari رحمة الله وَتَعَالَى عَلَيْهِ (W. 971/1563-64 Bukhara) in Balkh and then traveled to Thatta and Agra before his residence in Surat.⁵ Some Naqshbandi's, such as Hazrāt Khwaja 'Ubaidullah Kabuli رحمة الله وَتَعَالَى عَلَيْهِ, a Disciple of Hazrāt Lutfullah رحمة الله وَتَعَالَى عَلَيْهِ (W. 979/1571-72 in Samarqand), went to India from Kabul, ostensibly to seek employment. Upon 'Hazrāt Ubaidullah's رحمة الله وَتَعَالَى عَلَيْهِ arrival in India, Akbar appointed him to teach religious sciences in the district of Turbat.

5 Shah Zuhur al Hassan Sharib, Tareekh e Sufiyya e Gujarat (Ahmadabad: Jamil Academy, 1981), pp. 97-113. His sobriquet is also Hazrāt Khwaja Diwana رحمة الله وَتَعَالَى عَلَيْهِ, see 'Abdul Hayy b. Fakharuddin al Hassani, Nuzhat al Khawatir wa Bahjat al Masami' wa'l Nawaz ir, 9. vols., 3rd ed. (Hyderabad, Deccan: Osmania Oriental Publications Bureau, 1989), 5.115. The shift in sobriquet reflects a preference of sobriety over intoxication in Sufi identity (Dana: wise and Diwana: ecstatic). His Son, Hazrāt Abu'l Hassan b. al Jamal 45-1054/1644 and Hazrāt Abu'l Hassan's رحمة الله وَتَعَالَى عَلَيْهِ Son Hazrāt Muhammad رحمة الله وَتَعَالَى عَلَيْهِ (d.1078/1667-68) continued his teaching in Surat. Ibid., pp. 15, 337.

6 The other is Hazrāt Khwaja Ahrar عليه رحمة الله وتعالى.

7 A common misconception among historians of Indian Sufism has been that Hazrāt Baqi Billah رحمه الله وَتَعَالى عَلَيْهِ outside of Hazrāt Ahrar's blood line to arrive in India (contrary to Algar, cf. Algar, "A Brief History," p. 19). Non Ahrari Naqshbandi's, i.e., those not of Ahrari lineal descent, had been arriving and initiating disciples long before Hazrāt Baqi Billah رحمه الله وَتَعَالى عَلَيْهِ arrived in India. The biographical sources mention many Spiritual descendants of Hazrāt Muhammad Qadi رحمه الله وَتَعَالى عَلَيْهِ (W. 903/1497-98 Samarqand), one of Hazrāt Ahrar's important successors, who came to India spreading the Naqshbandiya, e.g., Hazrāt Maulana Tarsun Qazi رحمه الله وَتَعَالى عَلَيْهِ (W. 1013/1604-5 Mecca) with disciples in Lahore and Fatehpur; Hazrāt Hameeduddin Harwi رحمه الله وَتَعَالى عَلَيْهِ 6, Son of Hazrāt Muhammad Qadi رحمه الله وَتَعَالى عَلَيْهِ, who Passed Away in Surat; and Hazrāt Khawand Mahmud رحمه الله وَتَعَالى عَلَيْهِ (W. 1052/1642 Lahore) who came to India the same year as Hazrāt Baqi Billah رحمه الله وَتَعَالى عَلَيْهِ. See Kishmi, Nasamat, pp. 226, 265-266, 242. For more specific information on Hazrāt Khawand Mahmud رحمه الله وَتَعَالى عَلَيْهِ, see David Mamrel, "Forgotten Grace: Hazrāt Khwaja Khawand Mahmud Naqshbandi in Central Asia and Mughal India," (Ph.D. dissertation, Duke University, 1991).

8 Kishmi, Nasamat, pp. 153-154.

9 Wilayah, meaning "proximity" and Wilayah, meaning "protection and authority," are both derived from the same Arabic root "w 1 y." The meanings have been conflated to a large extent because 1) Both words, when applied to holy persons, usually share both meanings; and 2) Short vowels are not normally written in Arabic to distinguish between the two words. The convention has been for Scholars to use Wilayah which I have chosen to translate as "intimacy," a suitable type of proximity for Sheikhs not involving physical distance. The most detailed discussion on these two terms and the notion of Wali is Michel Chodkiewicz, *Le sceau des Saints: Prophetic et Saintete dans la doctrine d' Ibn Arabi* (Paris: Gallimard, 1986), pp. 35-39.

10 Mandawi, *Gulzar e Abrar*, p. 477. He is also known as Mir Murtaza Khan.

¹¹ For more information on Hazrāt Baqi Billah رحمۃ اللہ علیہ 6 see Muhammad Hashmi ,Kishmi Badakhshani, Zubdat al Maqāmāt (Istanbul: Isik Kitabevi, 1977) and Muhammad Sadiq Dehlvi Kashmiri Hamadani, Kalimat as Sadiqueen, ed. Muhammad Saleem Akhtar (Lahore: Maktaba 'Ilmiyya Press, 1988), pp. 161-196. All of Hazrāt BaqimBillah's writing has been collected in Hazrāt Baqi Billah رحمۃ اللہ علیہ 6 , Kulliyat e Hazrāt BaqiBillah رحمۃ اللہ علیہ 6 , eds, Abu'l Hassan Farooqi and Burhan Ahmad Farooqi (Lahore: Din Mohammadi Press, n.W.). In one of the few biographical compendiums detailing Muslim religious personages of the eleventh/seventeenth Century, Nuzhat al Khawatir, there are 32 prominent ' Naqshbandi's from Hazrāt Baqi Billah's رحمۃ اللہ علیہ 6 lineage mentioned, 26 " Naqshbandi Mujaddidis, and five with Central Asian Sheikhs. See 'Abdul Hayy, Nuzhat al Khawatir, vol. 3.

Hazrāt Tajuddin's disciples spread the Naqshbandiya in Egypt and Yemen. Hazrāt Khwaja Husamuddin Ahmad (W. 1043 AH/ 1633 CE Agra), another senior Disciple, maintained the Sufi hospice in Firuzabad and raised Hazrāt Baqi Billah's two children after his Mentor's Passing Away. Hazrāt Husamuddin had married Abu Fazl's Sister and had advanced to a high-ranking post (Mansabdar of a 1000) in Akbar's government, before renouncing government service and becoming a devout follower of Hazrāt Baqi Billah عليه.

By the time Hazrāt Baqi Billah arrived in Delhi, Akbar, the Mughal ruler, had visited Sultan al Hind Hazrāt Mu'muddin Chishti's tomb many times, having performed his first Pilgrimage on foot to the mausoleum in 972 AH/ 1564 CE. Like his father, Humayun, Akbar did not give special patronage to the Naqshbandiya. Akbar visited another Chishti, Hazrāt Salim Chishti (W. 979 AH/ 1571 CE) whose Holy Intercession and Prayer Akbar believed had expedited the birth of his first surviving Son.

Akbar's Chishti affiliation especially aggravated the Naqshbandi's. Not only were the Naqshbandi's politically marginalized, but the Chishtiya at Court engaged in practices which the Naqshbandi's considered forbidden by Islamic law, e.g., Sufi concerts (Sama'). The subsequent support of Hazrāt Ahmad Sirhindi by influential Muslim groups after Akbar's death, is related to these political circumstances.

Observing the precedent set by Hazrāt Khwaja Ahrar, the Naqshbandi- Timurid partnership- in India bolstered the Islamic identity of the Timurid regime while facilitating the spread of Naqshbandi teachings among the Indian Muslim community.

Continuing beyond the Mughal empire into the 14th / 20th Century, the Naqshbandi- Timurid alliance created its own precedents in India by developing social and religious ties between Naqshbandi's and Afghans. In addition, the political role of the Naqshbandi Pir as a Sheikh Intimate to the ruler was established. Not only did Naqshbandi Shayuqh advise and mediate Mughal administrative affairs, but were also expected to focus divine favor to the Ruler's advantage. This Central-Asian Legacy was to make a lasting Impression on Indian Islam.

Hazrāt Sheikh Ahmad Sirhindi (W. 1034 AH/ 1624 CE) initiated the third stage of Naqshbandi history. Also called the Renewer of the second Millennium (Mujaddid Alif Saani), he was the most famous of Hazrāt Baqi Billah's disciples. More than any other Naqshbandi after Hazrāt Baha'uddin Hazrāt Sirhindi was the pivotal figure who redefined Sufism's role in society and who elaborated Naqshbandi mystical exercises. The renaming of the path from Naqshbandiya to Naqshbandiya Mujaddidiya (or simply Mujaddidiya) reflects the significance of Hazrāt Sirhindi's influence, making him a co-founder figure for the later Naqshbandiya.

Hazrāt Sirhindi's impact was not only political; by the 18th Century the Mujaddidis dominated all other Indian Naqshbandi lineages. He was so convincing in his stress on following the Sunna and Shar'iat, (Islamic Law) as the basis for mystical experience that almost all Naqshbandi's all over the World now call themselves Mujaddidis.

Hazrāt Shah Waliullah exemplified a unique genealogical confluence of all the major suborders of the Indian Naqshbandiya.¹² Of all these eight Naqshbandi affiliations, Hazrāt Shah

12 He was first initiated into the Naqshbandiya by his father, Hazrāt Sheikh 'Abdur Rahim (W. 1131-32/1719) who had received instruction from four different Naqshbandi Sheikhs:

1) Hazrāt Syed Abdullah' Akbarabadi, a Spiritual great-Grandson of Hazrāt Ahmad Sirhindi through Hazrāt Adam Banuri (W. 1053/1644),

2) Hazrāt Amīr Abu Qasim Akbarabadi, the Spiritual Grandson of Hazrāt Abu'l Ula Akbarabadi, a lineal descendant of Hazrāt 'Ubaidullah Ahrar (W. 1061/1651),

3) Hazrāt Khwaja Khurd, the Son of Hazrāt Baqi Billah, and 4) Hazrāt Amīr Nurul Ula (W. 1081/1671), the Son of Hazrāt Abu'l-Ula Akbarabadi.

Waliullah preferred the Naqshbandiya Mujaddidiya, describing it as ‘the most illustrious and pure and the least heretical Tarīqa.’¹³ It was the reformist Sufi path, i.e., living according to a strict interpretation of Islamic law and Modeling one’s actions after those of the Holy Prophet Mohammad صلی اللہ علیہ و سلم that was to make Naqshbandi affiliation almost synonymous with that of the Naqshbandiya Mujaddidiya worldwide. Other Naqshbandi sub-branches, e.g., those following Hazrāt Abu'l A'ala's teachings, listened to concerts (Sama') accompanied by dancing to produce Spiritual ecstasy, an activity not considered permissible by the Sharia-minded Naqshbandi Mujaddidis. Hazrāt Abu'l A'ala's Sub Branch uniquely combined Chishti practices of singing and Sama with Ahrari Zikr.¹⁴ In addition, other Non Mujaddidi Naqshbandi Sub Branches, e.g., represented by Hazrāt Khwaja Khawand Mahmud (W. 1052 AH/ 1642 CE Lahore) and by a Central Asian sub-branch of Hazrāt Baba Shah Muhammad Musafir (W. 1126 AH/ 1714 CE Aurangabad), failed to attract disciples and perpetuate their teachings.¹⁵ Within a Century of Hazrāt Ahmad Sirhindi's Passing Away, the Naqshbandiya Mujaddidiya reigned supreme among the Naqshbandi's in India.

A Naqshbandi Mujaddidi Literary Legacy, Unmatched by Hazrāt Baqi Billah Hazrāt Khwanda Mahmud, Hazrāt Baba Palangposh Hazrāt Abu'l A'la and their descendants, relegated Non Mujaddidis to the background of Indian Sufism.¹⁶ These remarks are widespread in English Literature and are completely untrue. It is Claimed

See Hazrāt Shah Waliullah, *Intibah fi Sillasil Auliya' Allah*, (Lyallpur: Punjab Electric Press, n.W.), p. 31. Hazrāt Shah Waliullah wrote a book about his father, and his other Teachers, *Anfas al Arifin* (Multan: Islami Kutubkhana, n.W.). For more information on the Non Mujaddidi branch of an Ahrari, Abu'l-Ula, see Hazrāt Abu'l A'alai Ahrari, *Israr e Hazrāt Abul Ula* (Agra: Shamsi Machine Press, n.W.), pp. 5-8. This Non Mujaddidi branch still has functioning Sufi hospices in Gaya, Bihar and Agra. At least through the nineteenth Century, descendants of Hazrāt Khwaja Ahrar were Sajjada Nishins at the Sufi hospice in Agra (contrary to Algar's assertion that the physical descendants of Ahrar in India "Passed Away out in the eleventh/seventeenth Century," Algar, "A Brief History," p. 19) Initiation from his father involved no Naqshbandi Mujaddidi Spiritual practices; Hazrāt Shah Waliullah mentions that he learned these practices from Hazrāt Mulla Balil Kakyani, a Spiritual Grandson of Hazrāt Muhammad Ma' sum The Scholar/Mystic Hazrāt Abu Tahir Muhammad (W. 1145-46 AH/ 1733 CE) initiated Shah Waliullah into the Naqshbandiya in Medina. See Baljon, Religion and Thought, pp. 5-6. he also initiated him into the Shādhiliyya, Shattariya, Suhrawardiyyā, and Kubrawiya. Hazrāt Abu Tahir had three Naqshbandi affiliations.:

- 1) His father, Hazrāt Ibrahim al Kurani (W. 1101-2 AH/ 1690 CE), who was a Non Ahrari Spiritual descendant in Hazrāt 'Abdur Rahman Jami's (W. 898/1492) chain,
- 2) Hazrāt Ahmad Nakhli (W. 1130 AH/ 1717-18 CE Mecca) of Ahrari lineage, and
- 3) Hazrāt 'Abdullah Basri, the Spiritual Grandson of Hazrāt Tajuddin Sambhalī senior Khalifa of Hazrāt Baqi Billah.

13 Ibid., p. 85. Later he makes favorable, inclusive comments about other Indian Sufi groups, Chishtiya, Suhrawardiyyā, and Qādiriyya.

14 'Abdul Hayy, *Nuzhat*, vol. 5. p. 22, Hazrāt Shah Amīr Abu'l A'alai Ahrari, *Israr*, p. 21. There are presently hospices of Hazrāt Abu'l A'la lineage in Gaya, Bihar, and Agra. Hazrāt Abu 'Ula I (W. 1250/1834-35) had many Disciples in Hyderabad, Deccan. See 'Ata' Husayn, *Kayfiyat al Arifin*, (Gaya: n.p., 932), pp. 105-106. Successors of Hazrāt 'Ata' Husayn (W. 1311/1893-94 in Gaya), e.g., Hazrāt Mir Ashraf 'Ali, transmitted the teachings to Dacca, Bombay, and Hyderabad. There have been hospices in these last two locations.

15 For further information on Hazrāt Khawand Mahmud , see David Damrel, "Forgotten Grace." For additional information on the Deccan Naqshbandi, Hazrāt Baba Musafir , see Gigby, "The Naqshbandi's in the Deccan," pp. 167-207.

16 This is Damrel's argument for Hazrāt Khawand Mahmud's Naqshbandi lineage failing to prosper. See David Damrel, "The Naqshbandi Order in Transition: A Central Asian Sheikh in Mughal India," (unpublished paper given at MESA meeting, San Antonio, Texas, 11/11/90 CE). Digby notes that Hazrāt Baba Shah's Naqshbandi lineage did not survive past the twelfth/eighteenth Century because Hazrāt Baba Shah's رحمة الله وتعالى عليه

that the Qutbiyat of the Chistiya Behishtya Resides, most Often, with The Naqshbandi Abu'l A'alai Sub Branch. The many Luminaries of this Particular Branch and that of the Sillsila Mujummah Al Bahrain bears ample proof of this claim. The Strident and often times Harsh Calls of Extremist Mind Set that is more akin to Zahiri Islam, may attract more attention, but is never the less, not completely desirable in Modern Times. Extreme Situations require extreme measures and this is why, most probably, the Naqshbandi Mujaddidi have gained importance in the eyes of the Outside Observer. However the Gentle Face of Islam contained in Hazrāt Moinuddin Chisti Ajmeri's "Love for All رحمة الله وَتَعَالَى عَلَيْهِ" and Hate for None" is more in line with Hazrāt Abu Bakr's كرم الله تعالى رضي الله تعالى عنه and Hazrāt Ali's رضي الله تعالى عنه وَجَهَهُ views of Islam, whereas Hazrāt Omar's رضي الله تعالى عنه Views are represented by the Naqshbandi Mujaddidi. The oft repeated claim as to their having been the Saints who introduced the Naqshbandi Sillsila into India is also Patently False as Hazrāt Abdullah Ahrari رحمة الله وَتَعَالَى عَلَيْهِ was Emperor Babur's Pir.

The fact is that those Sillsilas that were Operative in a Particular Time or Place and were continuously Evolving to meet New Times and Places with their Attendant Challenges are Alive today. Most of the Sillsilas that were taken over by Heredity Sajjada Nasheens, soon Ossified into Money Making Show Pieces, completely devoid of Faiz and Baraqa. Those that Devolved into their Zahiri Roots are not Called Sufis but Maulvis. Those that Synthesized into Syncretic Amalgamations, as per the Requirements of Evolving Humanity, continued the Golden Tradition and carried the Live Stream of Sufism to new Heights. Added Nisbas and accumulated Mujhadat and Mushahidat of those who inherited The Mantle of their Illustrious Forebears. Whether recognized by Orientalists is Hardly Relevant to their Reality. The Manāzil of Haqiqat was Passed on to these Luminaries.



The Golden Chain of the Naqshbandiya Order.

hospice appealed to Turkish immigrants and did not adapt to Indian conditions, See Digby, "The Naqshbandi's in the Deccan," pp. 204-205.

11 Principles of Naqshbandiyya

